
Dr. DRUMMOND's
S E R M O N ✓

Before the HONOURABLE

House of Commons,

January 30, 1747-8.

Lunæ 1^o Die Februarii, 1747-8.

Ordered,

THAT the Thanks of this House be given to the Honourable and Reverend Dr. *Drummond*, for the Sermon by him Preached before this House upon *Saturday* last at *St. Margaret's Westminster*; and that he be desired to Print the same; and that Mr. *Solicitor General*, Mr. *Chancellor of the Exchequer*, and Mr. *Hoblyn* do acquaint him therewith.



N. HARDINGE,
Cl. Dom. Com.

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A
S E R M O N

Preached before the HONOURABLE

House of COMMONS,

A T

St. Margaret's Westminster,

On *Saturday*, January 30, 1747-8.

B E I N G T H E

Day appointed to be observed as the Day of
the *Martyrdom* of King *Charles I.*

By the Honourable and Reverend
ROBERT DRUMMOND, D.D.
Prebendary of *Westminster*, and Chaplain in
Ordinary to His MAJESTY.

L O N D O N :

Printed for JOHN and PAUL KNAPTON, at the
Crown in *Ludgate-Street*.

MDCCXLVIII.

S E R M O N

House of Commons

A T

St Margaret's Westminster

On Sunday January 30 1773

BEING THE

Day appointed for the offering up of
the Manner of the late



By the Honourable and Reverend

ROBERT DRUMMOND, D.D.

Professor of Divinity, and Chaplain in

Ordinary to His Majesty.

L O N D O N

Printed by J. and T. Knapp, in the

Street in Pall Mall.

MDCCLXXIII

ISAIAH xix, 2, 3, 4.

*I will set the Egyptians against the Egyptians:
and they shall fight every one against his brother,
and every one against his neighbour; city against
city, and kingdom against kingdom.*

*And the spirit of Egypt shall fail in the midst thereof,
and I will destroy the counsel thereof: and they
shall seek to the idols, and to the charmers, and
to them that have familiar spirits, and to the
wizards.*

*And the Egyptians will I give over into the hand of
a cruel lord; and a fierce king shall rule over
them, saith the Lord, the Lord of Hosts.*

WE know little more of the history of
Egypt, at this period of time, than
what is here denounced by the Pro-
phet. The Lord gave the Egyptians
up unto their own hearts lusts, and let them follow their
own imaginations: these, by a natural course of
events, produced Civil Dissentions, Weakness in
the State, and Extravagancy in Religion; the end
of which things was Tyranny. — A series of cala-
mities, delineated with a remarkable resemblance

Pf. lxxxii. 13.

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to the history of those times, which we are called upon by Public Authority to remember on this day.

Isa. xix. 17.

Here we have the word of the Prophet to mark out the immediate hand of God; but what he, in this case, declares to be *the determinate counsel of the Lord of Hosts* against the land of Egypt, is sufficiently declared by the very constitution of things, to be the just course of his Providence over all nations. We cannot reach the depths of Providence; but we may contemplate those eternal laws of truth and righteousness, which equally and constantly direct the ordinary course of that Providence. We may found our notions upon great and known principles; upon the nature of God and of man; upon fact and observation; upon the constitution and course of things; upon the frame of human minds and the history of nations. These considerations, in general, ought to be the subject of our frequent reflection; but they come more home to ourselves, when we reflect upon the history of our own country: particularly, when we reflect upon times of general distress; and take a review of great events, in which our own age is not entirely unconcerned.

This Fast therefore was wisely instituted; and will continue to be worthy our observance, as long as experience continues to be an instructor and guide through every part of life. This interesting
period

period of our history affords ample scope for our most serious attention: it points out to us the rocks and shelves, upon which the daring spirits of that age shipwrecked this nation.—Surely, these reflections ought to have their full weight with us, who have lately been so near to confusion, and so providentially delivered from it.

If we would reap those benefits, which experience and reflection offer to us, in a proper observance of this day; we should carefully avoid all bitterness of expression against any particular sets of men. This solemnity is not appointed to exasperate us against persons; but to guard us against dangerous principles: against those licentious principles and practices, which, in the fatal scene of this day, completed the ruin of our Constitution in Church and State. With this temper of mind, we may all find something worthy our attention, in reviewing an age, distinguished by so many extraordinary men, and so many signal actions; we may all lay up some useful observations, some profitable instruction for our own conduct, that may make us better Christians, and consequently better subjects. The growing evils of this age, perhaps, may not be the same, as they were then: but though dissensions take their rise from different causes; yet there is such a general analogy between them, and they are so assimilated in their progress by the passions of men; that,

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that, in the issue of things, they usually agree in producing the same effects. From considering then the confusions of those times, we should be admonished to make the Constitution of our Country the rule of our civil conduct: and from an impartial enquiry into the Powers of that Constitution, learn to reverence their authority; and to secure the respective rights of Prince and People from every attack, that may tend to exalt the one upon the ruins of the other. We need not exaggerate the faults of our ancestors on either side; we may be tender and compassionate in opening the wounds, which it is useful and necessary to probe; we may grow wiser by their errors, and happier by their miseries: thereby justifying the wisdom of Authority, which has directed us to turn our thoughts to the great calamities of those times, that we may take heed to our own ways. The great calamities of those times were the same, as the calamities, which the Prophet here emphatically styles *the burden of Egypt*: Civil Dissentions, Weakness in the State, and Extravagancy in Religion: and, what was the end of these things? Tyranny. Let us endeavour then to trace the course of these evils, as marked out by the nature of things, and fatally illustrated by our own history.

Pf. xxxix. 1.

Isa. xix. 1.

The origin of national evils is generally found to be national depravity: which is no other than the depravity of the different members, spreading so

so wide, as to corrupt the mass of the nation. Hence are bred private *envying and strife*; from whence cometh publick *confusion and every evil work*: for personal views too often mix with national considerations; and, when they do, usually govern them. Human policy therefore should endeavour to improve the morals of men: but if every thing is allowed that tends to the corruption of morals, to restrain the effects of that corruption is impossible. Dissentions, in their progress, propagate the vitious principles, from which they rose: It is a constant and a judicious policy of those, who promote dissentions, to confound the true notions of persons and things; and, as far as in them lies, to teach mankind to *call evil good and good evil*. *Jam. iii. 16.* Hence the sacred boundaries of right and wrong are removed; the plain sentiments of virtue and honour are depraved; the necessary restraints of religion are thrown off or perverted; and the pure sense of shame and praise, which was given us to be the safeguard of virtue, and the natural incitement to great and good actions, is effaced, or prostituted to serve the low turns of avarice and ambition. Virtuous union and friendship are banished; distrust and jealousy are artfully sown and industriously improved; facts are aggravated and misrepresented, reports and surmises eagerly spread and exaggerated; fresh provocations are daily given, fresh pretences for division are daily taken: most men are drawn to one side or to the other, by ob-
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ligation, by resentment, by hopes, or by fears; perhaps obstinacy, or false shame, or revenge confirms them in pursuits, which sudden heat or rashness began. The licentious are encouraged, the unwary are ensnared, and the ambitious inflamed. Publick faith is made subservient to the views of faction; publick virtue is either derided or oppressed: the generous love of our country is seduced into the cause of rebellion, and the sober spirit of liberty is changed into the extravagant spirit of uncontrollable licentiousness. Such are the moral evils, which flow from dissensions: to describe the natural evils, would be to enumerate all the various degrees and sorts of injustice, violence, rapine, and bloodshed, which are the constant attendants of civil war.

The Great Rebellion is a notorious instance of the rise, the progress, and power of dissensions, which, through various acts of successful iniquity, brought on the enormous treason of this day.

The circulation of property and the advancement of trade, in the century before these unhappy times, had changed the ballance of power, and increased the wealth and grandeur of the nation. This change was not duly attended to: and, in the preceding reign, peace and luxury, under a weak government, had propagated illegal maxims of policy, and nourished a corruption in principles
and

and manners, which shewed itself in different shapes, and at length destroyed the Religion, Laws, and Liberties of these kingdoms. The wrong measures of the court, ignorantly or wickedly advised, fixed in the minds of men, already prepared by jealousy and suspicion, such strong prejudices and such an evil temper, as the industry of faction would never allow to subside. The real friends of the King and of the People being equally blinded by their own zeal, brought on the ruin of both. Ambitious and ill-designing men lay hid behind the works, which the well-meaning part of the Parliament had raised against the Prerogative; 'till they got strength of their own to compleat the ruin of the Constitution: which neither the concessions of the King, nor the power of his first opposers were able to save. The Established Church standing in the breach to support the Constitution, fell first: Religion gave way to enthusiasm and hypocrisy, Law to violence: the King at last fell a sacrifice to faction; and with him fell the Liberty of this Country.—If we consider this unfortunate Prince, with all his faults about him, throughout the course of a various life; many of those faults must be attributed to education, and more to evil advisers: If we consider his virtues, for many and great virtues he had, we must allow them to have been worthy of better times and better counsels. Isa. liii. 12. But in his last moments, when *he poured out his soul unto death*, who could see him without horror

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and admiration? all impartial men must agree, that, in this melancholy scene, he shewed a behaviour, which crowned the better part of his character, and taught his very enemies to forget the faults, they themselves had before imputed to him.—Many of them found that *all the old foundations* of the Constitution were then *out of course*; but this they found too late: It was no longer in their power to curb the tyranny of the faction, which, at that time, had gained the ascendant. Here ended all appearance of order: variety of abuses and encroachments rose up, as different powers, exerted on different opportunities, gave them birth: and the people felt at once the iron yoke of tyranny, with all the miseries of anarchy and confusion.

In this mixed scene of tumult and oppression, what could follow, but Weakness in the State? the real strength of the nation was broken; *the whole head was sick, and the whole heart faint*. The strength and credit of a people can spring from union only: for dissensions, in their natural effects, breed rancour and animosities, which destroy the inward tranquillity, and consequently exhaust the vigour of a nation, loosen the bands of society, and expose it both to domestic and foreign enemies. It was a happy circumstance for this kingdom, that, while the best blood of it was spilling in these Civil Wars, no foreign enemy had leisure to take
advan-

advantage of our distress: yet how did *fearfulness* Psal. lv. 5.
and trembling come upon all considerate minds!
 how did *an horrible dread* overwhelm them! *mens* Luke xxi. 26.
hearts failing them for fear, and for looking after
those things which were coming on the earth! The
 several powers of the Constitution were now shaken,
 and their different rights and privileges confounded
 and subverted: *the people were oppressed, every one* Isa. iii. 5.
by another, and every one by his neighbour: the
child behaved himself proudly against the ancient,
and the base against the honourable: every man did Judg. xvii. 6.
that which was right in his own eyes: and the ne-
 cessary consequences of these things were ravage,
 desolation, and all the fatal extremities, that could
 be dreaded ~~from the fierceness~~ of a lawless mul-
 titude. *The spirit of a kingdom thus divided against* Isa. xix. 3.
itself, and wasted with misery, will inevitably fail Matth. xii. 25.
in the midst thereof, and the counsel thereof will be Pf. cxxxvii. 8.
destroyed. Many great characters indeed did in
 those times, many did lately, in our own times,
 appear to save this nation: and, I trust, there ne-
 ver will be wanting those, who would rather fall
 a sacrifice for the Liberties of their Country, than
 survive them. They may fall a glorious sacrifice:
 but their Country must fall with them, except we
 continue to cultivate that sense of *righteousness*, Isa. xxvi. 9.
 which we seemed to have felt for a time, *when the*
judgments of God were in the earth; and improve
 those

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those virtuous principles, which only can give us a just value for our Religion and Liberties, and inspire us with union, strength, and courage to defend them.

When this disorderly state of things, in the Great Rebellion, had thus rooted out the sober principles of virtue, and weakened the bands of government; Extravagancy in Religion soon prevailed amidst the civil confusions. The decent service and rational doctrines of the Church of *England* being banished: in their stead, sprang up an endless variety of enthusiastick opinions and modes of worship; destructive of all true piety and virtue, unworthy the understanding of man, and injurious to the honour of God.

Schemes of religion always have been, and always will be moulded together with systems of government; and artful leaders will often cover their designs, whatever they be, under this colour. It concerns therefore the wisdom and honesty of a Legislature, to preserve a Church established upon the principles of purity and freedom: For, when once men are allowed to give a loose to the extravagancy of their own fancies, no human laws can curb the insolence, or prevent the disorders, that may happen from that variety of error, into which the mind of man is apt to wander. This was severely

verely felt in those outrages, which enthusiasm, led by hypocrisy, occasioned in these Civil Wars. —Enthusiasm is a blind zeal, fit to be led, but incapable of leading: enthusiasm is properly a weakness of the mind, founded upon false and servile notions of the Deity; but yet attended with a fervour, that is ready to execute the most violent enterprizes. This is a proper tool in the hands of discontented men, whose extensive schemes can only be formed and principally conducted by cool counsels, strong reason, and prudent foresight: these are not the product of enthusiastick imaginations. The hypocrite is indeed equal to such a task, for he puts on whatever mask is suitable to his design, while the necessary qualities lie concealed within: and under the umbrage of religion, he pushes on the wild enthusiast to the most unjustifiable excesses; to rebellion, murder, and assassination. —This was the case in those times, which we are at present reviewing. Religious disputes had been carried to a height, which true religion could never authorise, and true policy should never allow: These disputes were nourished by the restless humours and vain conceits of the many, 'till they produced that extravagant spirit of enthusiasm: which mingling itself with the spirit of sedition, added fuel to the heads and hearts of men, already too much heated with ambition, resentment, and faction. Injustice, and rage, and cruelty were the offspring

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offspring of this headstrong spirit: the vilest actions were justified under the injured name of religion, perjury and perfidy were sanctified, and conscience was pleaded as an authority to break through the most sacred obligations of morality.

These enormities cast such a reproach upon the Protestant name; that many, drawing unjust inferences, to the prejudice of a religion, which they saw perverted to the worst designs, with an undistinguishing zeal, embraced the errors of Popery: whilst others, of a more licentious turn of mind, to avoid the imputation of hypocrisy, abstained even from all appearance of religion; and fell from the extravagancy of enthusiasm into a contempt of all that is serious and sacred. Thus did this unchristian spirit not only bring infamy and misery on that age, but intailed also irreparable mischiefs on ages to come.

The end of these things was, what might be expected, Tyranny; the tyranny of a fellow-subject. This is a natural step from sedition and irreligion: for, when men have lost sight of the boundaries of good government, and thrown off the necessary restraints of religion, they wander in a maze, 'till they easily fall a prey to a tyrant, who has abilities to deceive, lead, and curb them. This is a common result of the successful sedition of the many, who cannot be so uniform in their designs, or consistent

consistent in their views, as to manage and maintain the power they get; but they run upon the very rock, they mean to avoid. Thus, in these Civil Wars, the people grew uneasy at those limitations, which only can make society a blessing, and government practicable: but did not their *own wickedness correct* them and their *back-slidings re-* Jer. ii 19.
prove them? They rejected the polity of the Established Church; and soon brought themselves into bondage, under an implacable spirit of intolerance and persecution: they murdered their lawful Sovereign, that they might be free; and they found themselves in the very depths of slavery: subjected to as absolute a power, as ever any nation groaned under. They would not give their Protector the name of king, but he took the power of a tyrant: nor, in the state in which the nation then was, could he do less: for law was abrogated, religion was governed by fancy, and the sword became the only measure of right and wrong. Yet so uncertain is the security of unlawful power, that notwithstanding the great abilities and courage of the Usurper, he lived at last under the continual dread of being massacred by his own faction.

After his death, such a variety of different tyrannies oppressed these kingdoms, that the People could find no way so well out of this confusion, as by returning back to that Regal Authority, which they had before destroyed: and they re-

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turned back with so much eagerness and impatience, that they were running headlong into the arms of Arbitrary Power; had not the torrent been stopped by the integrity of two able Ministers, who preserved the Religion, Laws, and Liberties of their Country.

1 Cor. x. 6.

Luke xix. 42.

Now these things were our examples: and may they teach us, in this our day, the things which belong unto our peace, before they are hid from our eyes! They will teach us to look back upon the storms, which our ancestors raised and suffered, as well as upon those, which we have escaped: they will teach us (if we are content to learn wisdom from their errors and their miseries) to reverence the Laws, as the best preservatives of our Liberties; to hold fast a pure reformed Religion which is so intimately connected with them; and by grateful obedience to second His care, who is the Guardian and Dispenser of these blessings to us: they will teach us to make our happy Constitution in Church and State, the subject of our frequent and serious reflection, the object of our constant attention, and our warmest zeal. How else can we strengthen the old foundations, or secure the boundaries of the respective powers? how else can we guard against the cool designs, or the impetuous attempts of those, who grow impatient of the necessary restraints, which alone make Civil and Religious Liberty either valuable or lasting?—It is the unavoidable

dable lot of all human constitutions, that every practicable system is far below the standard of perfection, both in the institution and administration of it: but a Constitution in Church and State, founded on rational and free principles, and tempered so as to check the irregularities of human passions, working in the different branches of power, seems in theory to be formed to convey the greatest share of happiness to mankind; appears in practice to be the best adapted to the temper of this nation; and, however plausible other ideas may be, is perhaps the best form of government, that the mind of man can frame, and the weakness of man will bear. Our ancestors have transmitted down to us a noble system of Policy, in equal opposition to popular licence and arbitrary will; and connected with it a form of pure Religion, equally distant from wild enthusiasm and implicit faith. These mutually support and strengthen each other: the fruit of this union is Liberty, liberty both of mind and body: but yet it is liberty consistent with decency, order, discipline, and good government; for the most perfect liberty that man can enjoy, must have its proper bounds, to fence and secure itself. The abuses both of power and liberty, and the fatal effects to religion and government, which flowed from these abuses in the Great Rebellion, are a sufficient admonition to those who are appointed to govern, as well as to those whose duty it is to obey, not to overstrain

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either. They are a constant lesson to us, that liberty should not be used for a cloke of maliciousness, nor power be exerted without moderation: that all indulgence should be shown to tender consciences; but that Toleration should not be made a screen to licentiousness and prophaneness: that consciences should be won by truth, time, instruction, and persuasion, not forced by authority; but that causes of conscience lose their nature, when they exceed their bounds and grow matter of faction. Above all things, the true Constitutional Powers of our Country should be always kept in our view: and if they are, what they ought to be, the constant guide of our conduct, they will be a perpetual source of union, strength, and happiness, and naturally promote the joint security, prosperity, and glory of Prince and People.

Walsingham's
letter.

Cabala. p. 406.

If we look into the rise and progress of our Constitution, we shall find it was modelled by the wisdom, has been supported by the virtue of our ancestors, and can only be destroy'd by our own vice and folly. That Virtue is the strongest support of government, and the countenancing of virtue the foundest policy; is a truth obvious to vulgar Observation: a truth, so fix'd in the nature of things by the justice of God, that it will make its force felt by every society, and every individual. And yet there is hardly one man, who seriously lays it to heart, how far he contributes to the publick disorder;

order; when most undoubtedly publick disorder arises out of the infirmities, follies and vices of individuals. How then can generous or noble designs, for the good of our Country, be expected from men of vitious and selfish courses in private life? To check these, is not so much in the power of the Legislature, as in the breast of every individual: every man may, and ought to *keep his own heart with all diligence*; thus he will contribute his share to promote national virtue, honour, and happiness. It is more particularly the duty as well as the interest of those, whose situation intrusts them with the power of countenancing virtuous conduct, and makes their influence even more extensive by the example they set, than by the actual virtues they possess. — The distractions of those times, which are the subject of our present attention, furnish us with a flagrant instance, that the severest sanctions of law are insufficient to bind the general observance of it upon the fears of men, when better principles have lost their effect upon their conscience.

Prov. iv. 23.

Let us therefore *give all diligence* to cultivate *Virtue*, as the surest preservative of national order and strength: but let us also *add to our virtue* *knowledge*. By the examples of those times, we see how dangerous the heats even of honest men are, to themselves as well as others, when they are not regulated by prudence, and checked by fore-
fight:

2 Pet. i. 5.

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fight: for the best of men, when once over-heated, are, by their warmth, more easily betrayed into measures, which lay a foundation for the cool and dissembled pursuits of the worst: and, when once the ancient landmarks are removed, it is seldom in the power of the honest part of the nation to bring government and religion back within their due bounds.—When once we have left the plain ways of virtue and honesty, we are soon lost in the crooked paths of deceit, which are endless: no one knows where he may be led, when he gives up his own principles to the humour, or passions, or artifice of another. We may easily call to mind the unexpected lengths, to which many wise and good men were carried in these Civil Wars: they meant honestly, to bring the Prerogative within its proper limits: but they found themselves soon reduced to the cruel necessity, either of going on to ruin the Constitution, or else of suffering by that violent spirit, which they themselves had raised, but could not govern. We may bring this case home to our own times, and consider the danger of not adhering constantly to the great principles of religion and government; which will always make us act a very weak, or a very dishonest part. Nothing, but steadiness in principle, and a just discernment of the consequences of measures, can produce uniformity in conduct. The conduct of Papists, upon their principles, is uniform and sincere, however silent

lent it may be, in endeavouring to subvert our Civil and Religious Liberties. But what shall we say for those, who, whilst they call themselves Protestants, whilst they seem to consider the Protestant Religion as, what it really is, founded upon maxims of purity and freedom, whilst they talk of the excellence and valuableness of the Constitution; yet, notwithstanding all this, by their behaviour help, at least to undermine, if not to subvert all the true supports of the Religion and Liberties of their Country; contrary to their oaths, contrary to their duty, their interest, and perhaps their real sentiments, when they are not inflamed? Can this inconsistency be resolved into any thing, but either a want of penetration to discern the consequences of other mens principles, or a defect of courage to maintain their own; which gives them up a prey to that party-rage, or, as some affect to call it, party-honour; (for honour is too often prostituted to the most dishonourable purposes) that party-rage and party-honour; which, having once gained a full ascendant, lead even reasonable and otherwise honest men into the most absurd and unjustifiable conduct, and carry them blindly on to forge the chains for their own necks? This was fatally verified in these Civil Wars, when many good men sunk under the tyranny of a faction, nourished and strengthened by themselves: and this will always happen to well-meaning men, if their measures are not prudently conducted, as well as honestly intentioned.

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Prov. xvii. 14.

This is a strong reason why we should keep a watchful eye upon our own conduct, as well as the conduct of others, in *the beginning of strife*: we are likewise taught by experience, how difficult it is for government and religion to return back into their proper channel, when they have been once diverted from it. Enthusiasm and hypocrisy in the age, which we have been reviewing, produced libertinism and irreligion in the next; and licentiousness in government had near entailed arbitrary power upon us. The generality of men are always more prone to run from one extreme to another, than to correct abuses: frenzy is succeeded by the opposite frenzy; violence is made a pretence to provoke violence; persecution begets persecution; and the stiller voice of reason, justice, and truth is not heard in the midst of factious rage and confusion. We must consider also that nations at different times are differently circumstanced, according to their different temper and genius, their religion and manners, their civil constitution and connexions with other states: particular conjunctures formed from these and other accidental events, have great effects on government, and especially in the changes of it. It is therefore of the greatest importance to discover the peculiar state of a nation arising from these causes: and by comparing this peculiar state of the nation with the principles upon

upon which men act, the means they employ, and the ends they pursue, we may judge of the equity as well as the probable issue of measures. These reflections should warn us, not to be too hasty in *meddling with them that are given to change*: they should warn us more particularly, to trace out the different branches of a Constitution, which is so justly and happily tempered in itself, that each may produce good, and be restrained from producing evil: and to consider the steps, which tend to preserve or overturn such a Constitution. These are things, in which it most nearly concerns us not to be deceived, especially, at a time, when civil commotions have so lately appeared in the nation; and the end thereof, had the attempts succeeded, must unavoidably have been the most abject Slavery; slavery both of mind and body.

Prov. xxiv.
21.

These considerations will be no curbs to true Liberty, no checks to our watchfulness and zeal for the good of our Country: they will rather animate us to cherish, to maintain, to perpetuate the inestimable blessings of Pure Religion and Free Government, which are ascertained to us by the Present Happy Establishment. Would we transmit these blessings, unimpaired and uncorrupted, to our latest posterity? let us guard against every attack upon them: but let the strongest guard be upon our own hearts. Recollect, what experience teaches us throughout all the kingdoms of the

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earth:

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earth: the Virtue and the Power of nations have the same period. It is not, merely, the force of their enemies, which subdues them; their own vices make them ripe for destruction. It is not the being inclosed within hills or seas, which constitutes the strength of a nation; the virtuous principles of its members are the real sources from whence the health and vigour of the whole body must flow: if they are tainted, the streams, which run through the different veins of the Constitution, must be corrupt.

Isa. xix. 22.

Upon the whole:—This Nation has suffered different trials of prosperity and adversity: it has undergone various struggles and convulsions from the miseries of anarchy and confusion, as well as from the attempts of arbitrary power in Church and State. We have been saved from both through the goodness of the Almighty; *the Lord hath smote, and healed us*: and we are now in full possession of our Civil and Religious Liberties, which nothing can so effectually destroy, as our own vices. We have indeed been lately near a crisis, which should awaken every one, that has any sense left of all that he ought to hold most dear: we have again been most providentially delivered from the calamities, which threatened us: but who can deliver a people from themselves, or from the consequences of their own conduct? Let us therefore make a right use of these mercies and chastisements of Heaven, by cultivating

ting those principles; from which if we depart, we shall not long have integrity and fortitude enough, to bear up against Civil Convulsions; nor a sufficient love of truth amongst us, to resist the introduction of a False Religion. We may think we have as firm a defence in the popular abhorrence of Civil and Ecclesiastical Tyranny, as we might have in a rational steady zeal for Pure Religion and Free Government: but we shall be fatally deceived, if the foundation is not laid in Virtue. For *righteousness only*, in the very constitution of things, *can exalt or support a nation; but sin is the reproach*, because it is, by the appointment of God, the inevitable ruin of any people. Prov. xiv. 34.

F I N I S.

The Honorable House of Commons

ing these principles; from which if we depart
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of Civil and Ecclesiastical Tyranny, as we might
have in a rational and honest Love of True Religion and
True Government. But we are fatally deceived,
if the foundation of the British Empire is Virtue. For
righteousness and the love of truth are the foundation of things.
can either support or sustain the empire, because it is the
disappointment of God, the in-

W. I. 2